



# The prophete

Jonas / with an introducciō before teachin-  
ge to Vnderstōde him and the right vse al-  
so of all the scripture / and why it was writ-  
ten / and what is therein to be sought / and  
shewenge wherewith the scripture is loc-  
ked vpp that he which readeth it / can not  
Vnderstōde it / though he studie therein ne-  
uer so moch: and agayne with what keyes  
it is so opened / that the reader can be  
stopped out with no sorlike or fal-  
se doctrine of man / from the  
true sense and Vnder-  
standynge there-  
of.

W. T. Vnto the Chriſten reader.

**A** y euous Philistenes ſtoppe  
ped y wellis of Abraham ad  
filled them vpp with erth / to  
put y memoriaſſ out of mīde /  
to y entent y thiy might cha-  
lenge y grounde : even ſo the fleſhly minded  
ypocrites ſtoppe vpp the Daynes of life w-  
hich are in y ſcripture / w' the erth of theyr  
tradiciōs / falſe ſimilitudes & lienge allego-  
ries : & y of like zeale / to make y ſcripture the  
eyr awne poſſeſſiō & marchaundice : and ſo  
ſhut vpp the kingdome of heven which is  
Godes worde nether enterige in thē ſelues  
nor ſoſcringe thim that wolde.

**T**he ſcripture hath a body with out / ad  
within a ſoule / ſprite & life. It hath w' out  
a barke / a ſhell ad as it were an hard bone  
for y fleſhly mynded to gnaw vppon. And  
within it hath pith / corneſſ / marv & all ſw-  
etneſſe for Godes electe which he hath cho-  
ſen to geve them his ſprite / & to write his  
law & y faith of his ſonne in their hertes.

**T**he ſcripture cōteyneth .iij. thinges in it  
fiſt y law to cōdemne all fleſh : ſecondarply  
y Goſpell / y is to ſaye / promiſes of merce

A.ij.

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for all y repent & knowlege their sinnes at the preachinge of y law & cōsent in their hertes that the law is good / & submitte themselves to be scolers to lerne to kepe the lawe & to lerne to beleue y mercie that is promised thē: & thridly the stozies & liues of those scolars / both what chaunces fortuneth thē / & also by what meanes their scolemaster taught thē and made them perfecte / & how he tried the true from the false.

¶ When y ypocrites come to y lawe / they put gloses to ad make no moare of it then of a worldly law which is satisfied with y outward worke and which a turke maye also fulfill. Whē yet Gods law never ceaseth to cōdemne a man vntill it be written in his herte and vntill he kepe it naturallly without cōpulsion & all other respecte saue only of pure love to God and his neyghoure / as he naturallly eateth whē he is an hongred / without cōpulsion & all other respecte / saue to slake his hongre only.

¶ And whē they come to the Gospell / there they migle their leuen & saie / God now receaueth vs no moare to mercie / but of

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mercie receaueth vs to penaunce / that is to wete / holy dedes y make them satt belies & vs their captiues / both in soule and body. And yet they sayne theyr Goale y Pope so mercifull / y if thou make a litte money glister in his Balams eyes / there is nether penaunce ner purgatory ner any fastige at all but to sic to heven as sweste as a thought and at the twinkellynge of an eye.

¶ And the liues stozies and gestes of men which are cōtayned in the bible / they reade as thinges no moare perteynynge vnto thē / then a take of Robt hode / & as thinges they wott not wherto they serue / saue to sayne false discāt & tuglinge allegories / to stablisch their kingdome with all. And one y chefeld & fleshliest studie they have / is to magnifie y sayntes aboue measure & aboue y truethe & with their poetrie to make them greater then euer God make them. And if they finde any infirmitie or synne ascribed vnto y sayntes / that they excuse with all diligence / diminushinge the glorie of y mercie of God & robbinge wretched sinners of all theyr cōforte / & thinke thereby to flater the sayntes

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and to obtayne their fauoure & to make speciall aduocates of the: even as a man wold obtayne y fauoure of wordely tirantes: as they also sayne the saintes moche moare cruell then ever was any heathen man & moare wrekefull and vengable then y poetes faine their goddes or their furies y torment y soules in hell/ if they enes be not fasted & their images Visited & saluted wpth a Pater noster ( whych prayer only oure lippes be accopnted with oure hertes vnderstoddinge none at all ) and worshaped w' a candell & y offeringe of oure deuocid/ in y place which thei haue chosen to heare y supplicacids & meke peticids of their clientes therein.

¶ But thou reader thike of y law of God how y it is all to gether spirituall/ & so spirituall y it is neuer fulfilled w' dedes or werkes/ vntill they flow out of thynne herte w' as greate loue toward thy neyboure/ for no deseruinge of his ye though he be thine enemie/ as Christ loued y ad did for the/ for no deseruinge of thynne / but eue whet thou wast his enemie. And in y meane time/ thoroute all our infancie & childhod in Christ / tyll

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we be growen vpp in to perfecte men in the full knowlege of christ & full loue of christ agayne & of oure neyboures for his sake/ after y ensample of his loue to be / remembere that y fulfyllinge of y law is / a fast sayth in christes bloud coupled w' our professid & submyttige our selues to lerne to doo better ¶ And of y Gospell or promises which thou metest in y scripture / beleue fast y God will fulfyll them vñ to y / and that vñ to y vttemost hott/ at the repentaunce of thynne herte/ whet thou turnest to hym & forsakeest well/ even of his goodnesse & fatherly mercie vñ to the/ ad not for thy flatteringe hym with ypocritish werkes of thynne awne sayninge. So y a fast faith only with out respecte of all werkes/ is the forgeuenesse both of the synne which we did in tyme of ignorance with luste ad consent to synne/ & also of all the synne which we doo by chaunce & of frailte/ after y we are come to knowlege ad haue professed y law out of oure hertes. And all dedes serue only for to helpe oure neyboures & to tame oure flesh that we fall not to synne agayne/ & to exercice oure sou-

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les in Vertue / & not to make satisfaccion to  
Godward for y<sup>e</sup> synne y<sup>e</sup> is once paste.

¶ And all other stories of y<sup>e</sup> bible / with out  
exceptiō / are y<sup>e</sup> practisinge of y<sup>e</sup> law & of the  
Gospell / and are true and faitfull ensam-  
ples & sure erneste y<sup>e</sup> God will euen so deale  
with vs / as he did with thē / in all infirmi-  
ties / in all temptaciōs / & in all like cases &  
chaunces. Wherin ye se on y<sup>e</sup> one syde / how  
fatherly & tenderly & with all cōpassion god  
entreateth his electe which submitte them  
selues as scolers / to lerne to walke in the  
wayes of his lawes / & to kepe thē of loue.  
If they forgatt thē selues at a time & wēt  
astraye / he sought thē out & fett thē agay-  
ne with all mercie. If they fell & hurte thē  
selues / he healed thē agayne with all com-  
passion & tendernesse of hert. He hath ofte  
brought greate tribulation & aduersite vpon  
his electe: but all of fatherly loue onlye  
to teach thē & to make them se their awne  
hertes & y<sup>e</sup> synne y<sup>e</sup> thers laye hid / that they  
might afterwarde feale his mercie. For his  
mercie wayted vpon thē / to rid them out  
agayne / as sone as they ware lerned & come

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to y<sup>e</sup> knowlege of their awne hertes: so that  
he neuer cast man awaye how depe so euer  
he had sinned / saue thē oly which had first  
cast y<sup>e</sup> pocke of his lawes fro their neckes /  
with vtter diffiaunce & malice of herte.  
Which ensamples how cōfortable are they  
for vs / whē we be fallen in to sinne & God  
is come vppō vs with a storge / y<sup>e</sup> we dispe-  
are not / but repēt with full hope of mercie  
after y<sup>e</sup> ensamples of mercie y<sup>e</sup> are gone befo-  
re. And therfore they were written for our  
lerninge / as testifieth Paul Ro. v. to cōfor-  
te vs / y<sup>e</sup> we might y<sup>e</sup> better put our hope &  
trust in God / whē we se / how mercifull he  
hath bene in tymes past vnto our weake  
brethern y<sup>e</sup> are gone before / in all theyr ad-  
uersities / neade / temptaciōs / ye & horrible  
synnes in to which they now & then fell.  
¶ And on y<sup>e</sup> other side ye se how they y<sup>e</sup> har-  
dened their hertes & synned of malice & re-  
fused mercie y<sup>e</sup> was offered thē & had no po-  
wer to repēt / perished at y<sup>e</sup> later ende with  
all confusion & shame mercilesely. Which  
ensamples are very good & necessary / to ke-  
pe vs in awe & dreade in tyme of prosperite  
Al. v.



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as thou maist se by Paul. i. Cor. x. that we abyde in the feare of God / & may not wild and fall to Vanities ad so synne ad prouoke God and bringe wrath vppon vs.

¶ And thridly pe se in that practise / how as god is mercifull & longesoferynge / euen so were all his true prophetes & prechers / heringe the infirmities of their weake brethren & their awne wroges & iniuries with all paciete & longesoferynge / neuer castinge any of the of their backes / vñ tyll they synned agens t̃ holygost / maliciously persecutinge y open & manifest trouth: contrary vñ to the ensample of y Pope / which in sinninge agens t̃ God & to quench y trouth of his holy spirite / is euer these captayne and troperflower / to sett other awerke / ad seketh only his awne fredome / liberte / priuilege / welth / prosperite / profite / pleasure / pastyme / honoure & glorie / with y bondage / thraldome / captiuite / miserie / wretchednesse & vile subiectiō of his brethren: & in his awne cause is so feruent / so steffe & cruell / that he will not softe one word spoken agens t̃ his false magiste / wily inuenciōs ad iuglynge

### The Prologe.

ypocrisie to be Enaduēged / though all christendome shuld be sett to gether by the eares / and shuld cost he cared not how many hundred thousande their liues.

¶ Now y thou mayst reade Jonas frute fully & not as a poetis fable / but as an obligatiō betwene God and thy soule / as an earnest peny geuen y of God / y he wil helpe y in time of nede / if thou turne to him ad as the word of god y only fode ad life of thy soule / this marke & note . first count Jonas the frend of god ad a man chosen of god to testifie his name vñ to y worlde: but yet a younge scolar / weake & rude / after y fauor of y appostles / while Christ was yet with them bodyly. Which though Christ taught the euer to be meke & to vmbles the selues / yet oft stroue amonge them selues who shuld be greatest. The sonnes of Zebede wold sitt / the one on the right hōde of Christ ad the other on y lifte. They wold praye / that fire might descēde from heuen / and consume the Samaritanes.

¶ When Christ aued who saie men that I am / Peter answered / thou arte the sonne

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of the lyuinge God / as though Peter had bene as perfecte as an angell. But in mediatly after / when Christ preached vñ to the of his deeth & passio / Peter was angre & rebuked Christe & thought earnestly y he had taued & not wist what he sayde: as at a nother time / when Christ was so feruently busied in healinge y people / y he had no keyser to eate / they went out to holde him / supposinge that he had bene besyde him selfe. Ande one y cast out deuels in Christes name / they forbade / because he wayted not on them / so glorious were they yet.

¶ And though christ taughte all waye to forgene / yet peter after longe goenge to scole / ayed wether men shuld forgene. viij. tymes / thynkinge y .viij. tymes had bene to moch. And at y last soper Peter wold have died with christe / but yet within fewe howres after / he denied hym / both cowardly & shamefully. And after y same maner / though he had so longe herd that nomā might auenge him selfe / but rather turne y other cheke to / then to smyte agayne / yet when Christ was in takinge / peter ayed wether

### The Prologe.

it were lawfull to smyte with y swerde / and taried none answer / but layd on rashly. So that though when we come first vñ to y knowlege of the trueth / and the peace is made betwene God & vs / & we loue his lawes & beleue & trust in hym / as in oure father & haue good hertes vñ to him & be born anew in y sprite: yet we are but childern and younge scholars weake & foble & must have lypfar to grow in y spirite / in knowlege / so we & in y dedes therof / as younge childern must haue tyme to grow in their bodies. ¶ And God oure father & scolemaster sedeth vs & teacheth vs accordinge vñ to the capacite of oure stomakes / & maketh vs to grow & waye perfecte / & fineth vs & trieth vs as gold / in y fire of temptaciōs & tribulations. As Moses wittneseth Deutero. viij. sayenge: Remember all y waye by which y lord thy God caried y this. xl. yeres in y wilderneffe / to smyle the & to tēpte or proue the / y it might be knowen what were in thine hert. He brought the in to aduersite & made y an hongred / & then feed y with mā which nether thou ner yet thi fathers euer

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knew of/to teach y that a mā liueth not by  
bred only/but by all that procedeth out of  
the mouth of God. For y promises of god  
are life Vn to all y cleaue Vn to thē / moche  
moare thē is bred & bodyly sustinauce: as  
y iourney of y childern of Israel out of egi  
pte in to y londe promised them/ministret  
the notable ensamples & y aboundantly/as  
doeth all y rest of the bible also. Howbeit  
it is impossible for flesh to beleue & to trust  
in y trueth of gods promises/ Vntyll he ha  
ue lerned it in moche tribulacion/ after that  
God hath deliuered hī out therof agayne.  
¶ God therfore to teach Jonas & to shew  
him his awne hert & to make him perfecte  
& to enstrucke vs also bi his ensample/sent  
him out of y lande of Israel where he was  
a prophete/to goo amonge y heathē people  
& to y greatest & mightiest citie of y world  
thē/called Ninine: to preache y within .xv.  
dayes they shuld all perissh for their sinnes  
& that y citie shuld be ouerthrowē. Which  
message y frewil of Jonas had as moche po  
wer to doo/as the weakest herted womā in  
the world hath power/if she were cōmaun

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ded/to leppe in to a tobbē of lyuinge snakes  
redders: as happely if God had cōmaun  
ded Sara to haue sacrificed hir sonne Isa  
ac/as he did Abrahā/she wold haue dispu  
ted with hī yet she had done it / or though  
she were sirdege ynough / yet many an holy  
saint could not haue scound in their hertes/  
but wold haue disobeyed & haue runne a  
waye frō y presens of y cōmaūdmēt of god  
¶ Jonas if they had bene so strōgly tēpted.  
¶ For Jonas thought of this maner: loo/ I  
am here a prophete Vn to Gods people the  
Israelites. Which though they haue gods  
word testified Vn to them dayly / yet dispice  
it & worthepe God Vnder y likenesse of cal  
ues & after all maner facions saue after his  
awne worde / & therfore are of all naciōs y  
worst & most worthy of punishment. And  
yet god for loue of few y are amonge them  
& for his names sake spareth them & defen  
deth them. How thē shuld god take so cru  
ell Vengeaunce on so greate a multitude of  
them to whome his name was neuer prea  
ched to & therfore are not y tenth parte so  
well auersted: If I shal therfore goo preach



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so shall I lye & shame my selfe & God the  
to and make them the moare to dispice god  
and sett the lesse by him ad to be the moare  
cruell vñ to his people.

¶ And vpon that imaginaciō he fled fro  
the face or presens of God: that is/ out of  
contre where God was worshipped in & fro  
prosecutynge of Gods cōmaundemēt/ and  
thought/ I wyll gett me a nother waye a  
monge y hethen people & be no moare a pro  
phete/ but lyue at rest & out of all cōbraun  
ce. Neuer y lesse the god of all mercie which  
careth for his electe childern & turneth all  
vñ to good to them & smiteth thē to heale  
them agayne & kisseth thē to make thē al  
ue agayne/ & playeth with thē (as a father  
doth some tyme with his yōnge ignorant  
childern) & tempteth them & proueth them  
to make them se theyr awne hertes/ prou  
ded for Jonas/ how all thynge shuld be.

¶ When Jonas was entered in to the shep  
pe / he layed him downe to slepe ad to take  
his rest: that is/ his cōscience was tossed be  
twene the cōmaundemēt of God which sent  
him to Ninieue/ & his fleschly wisdom that

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dissuaded & counseled hym y cōtrary & at y  
last preualed agēst y cōmaundemēt & caris  
ed hym a nother waye/as a sheppe caught  
betwene .ii. streames/ & as poetes faine the  
mother of Deliaeger to be betwene diuers  
affeccions/ while to aduēge hir brothers de  
ath/ she sought to sle hir awne sonne. whe  
re vpon for very payne & tediousnesse/ he  
laye downe to slepe/ for to put y cōmaunde  
ment which so gnew & freate his cōscience/  
out of minde / as y nature of all weked is/  
whē they haue sinned a good/ to seke al mi  
sanes wity riot/ reuell & pastyme/ to dūe  
remembraunce of synne out of their thou  
ghtes or as Adā did/ to couer t. heir naked  
nesse with apozns of pope holy workes.  
But God awoke hym out of his dreame/  
and sett his synnes before his face.

¶ For when y Lott had caught Jonas/ thē  
be sure y his synnes came to remēbraunce  
agayne & that his conscience ragged no lesse  
thē y waues of the se. And thē he thought  
that he only was a sinner & y hethen that  
ware in y shepp none in resprete of hym/ ad  
thought also/as verily as he was fled fro

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god/that as Verily god had cast hi awaye:  
for y sight of y rod mal eth y natural child  
not oly to se & to knowlege his faulte / but  
also to forgett all his fathers olde mercie &  
kindnesse. And then he cōfessed his synne  
openly & had yet leuer perishe alone the y y  
other shuld haue perished with him for his  
sake: and so of Very desperacion to haue li-  
ued any lenger/ had cast him in to y see be-  
tymes/ excepte they wold be lost also.

¶ To speake of lottes / how ferforth they  
are lawfull/ is a light questiō. first to vse  
thē for the breakinge of strife/as when par-  
tenars/ their goodes as equally diuided as  
they cā/ take eury mā his parte by lott/ to  
ar. oyde all suspiciō of discreyfulnesse: & as  
y appostles in y first of y Actes/ whē they  
sought a nother to succede Judas the tray-  
toure/ & .iiij. persons were pū sentes / thē to  
break e strife & to satisfie al parties/ did cast  
lottes/ wheter shuld be admitted/ desiryn-  
ge god to teper thē & to take whō he knew  
most mete / sernge they wist not wheter to  
preferre/ or haply coude not all agre on et-  
her/ is lawfull ad in all like cases. But to

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abuse them vñ to y temptinge of God & to  
cōpell him therewith to vtter thinges whe-  
rof we stōd in doute/ when we haue no com-  
maundemēt of him so to do/ as these hethē  
here dyd / though God turned it vñ to his  
glorie/ can not be but euell.

¶ The hethen seepmē astonied at y sight  
off miracle/ feared God/ prayed to him/ of-  
fered sacrifice & vowed vouches. And y dou-  
te not/ but that some of thē or haply all ca-  
me therby vñ to the true knowlege & true  
worshypinge of God & ware wōne to God  
in theyr soules. And thē God which is in-  
finite mercifull in all his wayes / wrought  
their soules healtē out of y infirmitie of Jo-  
nas/ euen of his good will & purpose & loue  
wherewith he loued them before the world  
was made/ & not of chaunce/as it appereth  
vñ to the eyes of the ignorant.

¶ And that Jonas was .iiij. dayes & .iiij. ni-  
ghtes in the bely of his fish: we cā not ther-  
by proue vñ to te Jewes & isidels or vñ to  
any man/ y Christ must therfore dye & be  
buried & rise agayne. But we vse y ensam-  
ple & likenesse to strengthē the faith of the

B.iiij.

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weake. For he that beleaueth the one can  
not doute in y other: in as moch as the hād  
of God was no lesse mightie in preseruinge  
Jonas aliue agenst all naturall possibilitie  
& in deliuerynge hi safe out of his fish / the  
in resyrnge vpp Christ agayne out of his  
sepulchre. And we maye describe y power  
& Vertue of y resurreccio thertby / ac Christ  
hi selfe bozoweth y similitude therto. That  
vii. sayēge vñ to y Jewes that came abou-  
te him & despyred a signe or a wōder frō he-  
uen to certifye thē that he was christ: this  
euell & wedlocke breakinge naciō (which bre-  
ake y wedlocke of faith wherewith they be  
married vñ to God / and beleue in their falsse  
workes) seke a signe / but there shal no sig-  
ne be geuen thē saue y signe of the Prophe-  
te Jonas. For as Jonas was .iii. dayes and  
iii. nightes in the bely of the whale / euē so  
shal the sonne of man be .iii. dayes & .iii. ny-  
ghtes in the herte of the erth. Which was  
a watch word / as we saye / & a sharpe thre-  
ateninge vñ to y Jewes & as moch to saye  
as thus / ye harde herted Jewes seke a sig-  
ne: loo / thys shalbe poure sygne / as Jonas

### The Prologe.

was repsed out of the sepulchre of his fishe  
& then sent vñ to the Miniitres to preach &  
they shuld perissh / euen so shal I ryse agay-  
ne out of my sepulchre & come & preach re-  
pentance vñ to you. Se therfore when ye  
se y signe that ye repēt or else ye shal suerly  
perissh & not escape. For though the infirmi-  
ties which ye now se i my flesh be a lett vñ  
to poure saythes / ye shal yet then be with-  
out excuse / when ye se so greate a miracle &  
so greate power of god shēd out vppō you.  
And so Christe came agayne after y resur-  
reccio / in his spirite & preached repētance  
vñ to them / by the mouth of his appostles  
& disciples / & with miracles of y holy gost.  
And all that repented not perished shortly  
after and were for y most parte slayne with  
swerde and y rest caried awaye captiue in to  
all quarters of the world for an ensample /  
as ye se vñ to this daye.

And in lyke maner sens the world be-  
ganne / where soeuer repentance was of-  
fered and not receaued / there God toke cr-  
uell vengeaunce immediatly: as ye se in y  
floud of Noe / in the ouerthrowēge of Sodō  
B.iii.

### The Prologe.

¶ Somer & all the contre aboute: & as ye se  
of Egipte/ of the Amorites / Cananites /  
afterwarde of the Very Istarites / & then  
at the last of the Jewes to / ad of the Assy-  
riens and Babylonians and so thorowt all  
the imperes of the world.

¶ Bydas preached repetaunce Vn to y of  
de Britaynes that inhabited englōd: they  
repented not / & therfore God sent in theye  
enimies Vppō thē on euery side & destroyed  
thē Vpp & gaue the lōd Vn to other naciōs  
And greate Vengeaunce hath bene takē in  
that lande for synne sens that tyme.

¶ Wicleffe preached repetaunce Vn to ou-  
re fathers not longe sens: they repēd not  
for their hertes were indurat & theyr eyes  
blinded with their awne Pope holy right-  
wesnesse wherwith they had made theyr  
soules gaye agens t the receauinge agayne  
of y woked spirite that bringeth. vii. worse  
then hym selfe with him & maketh y later  
ende worse then the beginninge: for in open  
synnes there is hope of repetaunce/ but in  
holp ypocrisie none at all. But what folo-  
wed: they slew their true & right kinge ad

### The Prologe.

sett Vpp. iij. wydge kiges arow / Vnder wh-  
ich all the noble bloud was slayne Vpp ad  
halfe the comēs therto / what in fraunce &  
what with their awne swerde / in fightige  
amonge thē selues for y crowne / & y cities  
and towne decayed and the land brought  
halfe in to a wyl'dernes in respecte of that  
it was before.

¶ And now Christ to preach repetaunce/  
is risen yet oce agayne out of his sepulchre  
in which the pope had buried him and kep-  
te him downe with his pilars and polayes  
and all disgyfinges of ypocrisie / with gyle/  
wiles and falshid / ad with the swerd of al  
princes which he had blynded with his fal-  
se marshaundice. And as I dowte not of y  
ensamples that are past / so am I sure that  
greate wrath will folow / excepte repetaun-  
ce turne it backe agayne and cease it.

¶ When Jonas had bene in te fishes bely  
a space & the rage of his conscience was so-  
mewhat quieted ad swaged and he come to  
him selfe agayne and had receaued a lytle  
hope / the qualmes & pangēs of desperatiō  
which went ouer hys hert / halfe ouerco-

B. iij.

### The Prologe.

me/he prayed / as he maketh mentiō in the  
teyde sayēge: Jonas prayed Vn to the lord  
his god out of the bely of the fishe. But the  
wordes of that prayer are not here sett.

The prayer v̄ here stonde th in the teyde is  
the prayer of prayse & thākesgeuēge which  
he prayed and wrote when he was escaped  
and past all ieopardie.

¶ In the end of which prayer he sayth / I  
will sacrifice with the voyce of thākesge-  
uenge and paye that I haue bowed / that  
sauinge cometh of the lorde. For verely to  
cōfesse out of the herte / that all benefites co-  
me of God / euen out of the goodnesse of his  
mercie and not deseruinge of oure dedes / is  
the only sacrifice that pleaseth God. And  
to beleue that God only is the sauer / is the  
thyng that all the Jewes bowed in there  
circumcision / as we in oure baptim. Which  
Bowe Jonas now taught with experieñce /  
promiseth to paye. For those outwarde sa-  
crifices of bestes / Vn to which Jonas had  
haply ascribed to moch before / were but fe-  
ble & childish thynges & not ordeyned / that  
the workes of the selues shuld be a seruiçe

### The Prologe.

Vn to god / but Vn to the people / to put the  
in remembraunce of this inwarde sacrifice  
of thākes & of faith to trust and beleue in  
God the only sauer. Which significacion  
when was awaye / they were abhominable  
and deuillish ydolatre and imageset-  
ters: as oure ceremonies and sacramentes  
are become now to all that trust & beleue in  
the werke of them and are not taught the  
significations / to edifye theyr soules with  
knowledge and the doctrine of God.

¶ When Jonas was cast vppō lond agay-  
ne / then his will was fre and had power to  
goe whother God sent him & to doo what  
God bade / his awne imaginations layed a-  
parte. For he had bene at a new scole / ye and  
in a fornace where he was purged of moch  
refuse & dross of fleschly wisdom / which  
resisted v̄ wisdom of god & led Jonases wil-  
l contrary Vn to v̄ will of god. For as ferre as  
we be blynd in Adam / we can not but seke  
& will oure awne profitt / pleasure & glorie.  
And as ferre as we be taughte in the spū-  
te / we can not but seke & wyll the pleasure  
and glorie of God only.

B.v.



### The Prologe.

**A**nd as for the.iiij.daves iourney of Ninive/whether it were in length or to goo rounde aboute it or thorow all the stretes/ I comitte vñ to the discreciõ of other men. But I thinke that it was then the greatest citie of the world.

**A**nd that Jonas wēt a daves iourney in the citie/ I suppose he did it not in one dave: but wēt fayne & easly preachiinge here a sermon & there a nother & rebuked the synne of the people for which they must perishe.

**A**nd when thou art come vñ to the repentance of the Ninivites/there hast thou sure earnest/that how soeuer angre god be/ yet he remembreth mercie vñ to all that truly repent and beleeue in mercie. Which ensample oure sauoure Christ also casteth in the teeth of the indurat Jewes sayenge: the Ninivites shall rise in iudgemēt with this nation and condemne them/ for they repented at the preachynge of Jonas/and beholde a greater thē Jonas here/meanynge of hym selfe. At whose preachynge yet / though it were neuer so mightie to perce the herte / & for all his miracles therto/ the hard herted

### The Prologe.

Jewes coude not repent: when the heathen Ninivites repented at the bare preachynge of Jonas rebukinge theyr synnes without any miracle at all.

**W**hy? for y Jewes had leuēd the spirituall law of God and with theyr gloses had made it all to gether erthie & fleshy/ and so had sett a bayle or cōueringe on Moses face/ to shodowe and darken y glorious brightnesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayēge / & to polle in the name of offeringes / and to snare y people with intollerable cōstitutions agēst all loue/ to ketch theyr money out of theyr purses/ was no synne at all.

**N**o synne father & mother was synne: But to withdraw helpe frō them at theyr nede/ for blynde zeale of offeringe/ vñ to the profitt of the holy pharises / was then as meritorious as it is now to let all thy kynne chose wheter they will synke or sweme/ while thou byldest and makest good: y fundaciōs for holy people which thou hast chosen to be thy christe/ for to sowple thy soule

### The Prologe.

with the ople of theyr swete blessinges / & to be thy Jesus for to saue thy soule from y purgatory of the bloud that only purgeth synne / with theyr watchinge / fastinge / wolwardgoinge & rpsynge at mydnyght etc. where wpth yet they purge not them selues from theyr couetousnesse / pryde / lechury or any vyle that thou seyst amonge the laye people.

¶ It was greate synne for Christ to heale the people on the sabboth daye vñ to the glorie of God hys father / but none at all for them to helpe theyr catell vñto theyr awne profett.

¶ It was synne to eate wpth vnwashed handes or on an vnwashed table / or out of an vnwashed dish: but to eate out of that purifyed dysch that which came of brybery / theft & extortion / was no synne at all.

¶ It was exceedynge meritorious to make many dyscyples: but to teach them to feare God in hys ordynaunces / had they no care at all.

¶ The hye prelates so defended the ryght of holy church & so feared the people with

### The Prologe.

the curse of God & terrible paynes of hell / that no man durst leaue the vilest herke in hys gardeyne vñtythed. And the offerynge and thynges dedycat vñ to God for the profitt of hys holy bycare where in soch esymacion and reuerence / that it was moche greater synne to sweare truely by them / then to forswere thy selfe by God: what vengeance then of God / and how terrible and cruell damnacion thynke ye preached they to fall on the that had stolen soch holy thynges? And yet sayth Christ / that ryghtwesnesse & faith in keepynge promise / mercie and indyfferent iudgement were vtterly troden vñder fote and cleane dispysed of those blessed fathers / whych so mightely mayntened Alrons patrimony & had made it so prosperous & enuironed it and walled it aboute on euery syde with y feare of god / that no man durst tvech it.

¶ It was greate holynesse to garnyshe y sepulchres of y prophetes & to cōdemne their awne fathers for sleynge of them: and yet were they the selues for blinde zeale of their awne cōstitutōs / as ready as their fathers

### The Prologe.

to sle whosoever testified vñ to them / the same trueth which the prophetes testified vñ to theyr fathers. So that Christ cōpareth all the rightweshesse of those holy patriarches vñ to the outwarde bewtipe of a paynted sepulchre full of stench and all vñ cleanness wrythyn.

¶ And finally to begyd a mans neybour in sottle bargeninge and to wrappe and cōpase him in with cauteles of the law / was then as it is now in the kingdome of y<sup>e</sup> Pope. By the reason where of they excluded the law of loue out of theyr hertes / and cōsequētly all true repentance: for how conde they repēt of y<sup>e</sup> they conde not se to be sinne?

¶ And on the other syde they had sett vpp a rightweshesse of holy workes / to cense theyr soules with all: as the Pope sanctifieth vs with holy oyle / holy bred / holy salt / holy candel's / holy dome ceremonies and holy dome blessinges / and with what soever holynesse thou wilt sane with the holynes of Gods worde which only speaketh vñ to the herte and sheweth the soule hir filthynesse and vñcleanness of synne / and leadeth

### The Prologe.

hit by y<sup>e</sup> waie of repentance vñ to y<sup>e</sup> fountayne of Christs bloude to washe it awaye thorow faith. By the reason of which false rightweshesse they were dysobedient vñ to the rightweshesse of God / which is the forgeuenesse of synne in Christs bloude and conde not beleue it. And so thorow flesshly interpretynge the law and false imagined rightweshesse / their hertes were hardened and made as stony as clay in an hote furnace of fire / that they conde receaue neither repentance nor faith or any moysten of grace at all.

¶ But the hethen Nininites / though they were blynded with luste a good / yet were in those .ii. poyntes vñcorrupte and vñhardened / & therfore with the only preachinge of Jonas came vñ to the knowlege of their synnes and confessed them & repented truly & turned euery man from his euill dedes & declared theyr sorow of hert & true repentance / with theyr dedes which they dyd out of faith & hope of forgeuenesse / chastysinge their bodie with prayer & fastinge & with takinge all pleasures from the fleshy:

### The Prologe.

trustynge/ as god was angre for their weaknesse / even so shuld he forgeue them of hys mercye/ yf they repēted & forsoke their mysse lyuinge.

¶ And in the last ende of all/ thou hast yet a goodly ensample of lernynge / to se how erthye Jonas is sylf for all hys tryenge in the whales bely. He was so sore displeased because the Ninuities perished not/ that he was wery of hys lyfe and wished after the deeth for very sorow & payne / that he had loost the glorie of his prophēcie/ in that his prophēcie come not to passe. But god rebuked him with a likenesse sayenge: it greuethe thyne hert for the losse of a vile shrobbel or spraye/ wheron thou bestoweddest no laboure or cost / nether was it thyne handewerke. How moch moare then shuld greue myne herte/ the losse of so greate a multitude of innocētes as are in Ninive/ which are all myne handes werke. Nay Jonas/ I am God ouer all/ and father as well vnto the heathen as vnto the Jewes and mercifull to all and warne yf I myghte: nether threth I so cruelly by any prophete/ but that I wyll

### The Prologe.

forgeue yf they repent and av mercie: nether on the other syde/ what soever I promyse/ wyll I fulfill it / save for their sakes only whych trust in me and submitte them selves to kepe my lawes of very loue / as naturall chyldeyn.

**I**n thyne maner to read y scripture is y right vse therof & why y holy gost caused it to be writtē. That is y thou first seke out y law / what god will haue the to doo/ interpretinge it spirituallly with cut glose or coueringe the brightnesse of Moses face/ so y thou sele in thyne hert/ how that it is damnable synne before god/ not to loue they neyboure that is thyne enemye/ as puerly as Christ loued the / and y not to loue thy neyboure in thyne herte/ is to haue comitted all ready all synne agensst him. And therfore vnto that loue become/ thou must knowlege vnfaynedly that there is synne in the best dede thou doest. And it must earnestly grete thyne hert and thou must washe all thy good dedes in christes bloude/ yf they can be pure and an acceptable sacrifice vnto God/ and must de-

### The Prologe.

fire god y father for his sake / to take thide  
des aworth & to pardō y imperfectenesse of  
them / & to geue the power to doo the better  
and with moare feruent loue.

¶ And on the other syde thou must scrch  
diligently for the promyses of mercie which  
God hath promised the agayne. Which .ij.  
poyntes / that is to wete / y laue spiritual-  
ly interpreted / how that all is dānable syn-  
ne that is not Vnsayned loue out of the gr-  
ownde and botom of the herte after the en-  
sample of Chyistes loue to vs / because we  
be all equally created ad formed of one god  
oure father / and indifferently bought & re-  
demmed with one bloud of oure sauoure Je-  
sus Chyiste: ad that the promyses be geuen  
vñ to a repentynge soule that thirsteth  
and longeth after them / of the pure and fa-  
therly mercie of god thorow oure faith one-  
ly with oute aldeseruinge of oure dedes or  
merites of oure werkes / but for Chyistes  
sake alone and for the merites ad deseruyn-  
ges of his werkes / detch and passions that  
he suffered all to gether for vs & not for him  
selfe: whych .ij. poyntes y saie / if they be

### The Prologe.

written in thine herte / are the keyes which  
to open all the scripture vñ to the / that no  
creature can locke the out / and with whi-  
ch thou shalt goo in and out / and finde pa-  
sture and fode euery where. And yf the-  
se lesens be not wittten in thyne herte /  
then is all the scripture shutt vpp / as a cor-  
nell in the shale / so that thou mayst read  
stand comen of it and reherse all the stozies  
of it and dispute sotilly and be a profoun-  
de sophister / and yet vnderstand not one  
bot therof.

¶ And thridly that thou take the stozies &  
liues which are cōteyned in the bible / for su-  
read vñdowted ensamples / y God so will  
deale with vs vñ to the worldes ende.

¶ Here with Reader farewell and be com-  
mended vñ to God / and vñ to the grace of  
hys spryte. And first se that thou stoppe  
not thyne eares vñ to the callynge of god /  
and that thou harden not thine herte begy-  
led with fleshly interpretinge of the law &  
falle imagined and ypocritish rightwefnes-  
se / and so the Miniutes ryse with the at y  
day of iudgement & condemne the.

L.ij.



### The Prologe.

**A**nd secundarily if thou finde ought amiss / when thou seest thy selfe in the glasse of Godes worde / thinke it cōpendious wisdom / to amende y same betymes / monesthed & warned by the ensample of other men / rather thē to tary vntill thou be beten also.

**A**nd thiridly if it shall so chaunce / that y wild lustes of thy flesh shall blynd the and carie the cleane awaye with them for a tyme: yet at the later ende / when y god of all mercie shall haue compased the in on euery syde with tēptaciōs / tribulaciōs / aduersities & cōbraunce / to bringe y home agayne vñ to thyne awne herte / & to set thy sinnes wich thou woldest so fayne couer & put out of mynd with delectaciō of Voluptuous pastymes / before y eyes of thy cōscience: then call y faithfull ensample of Jonas & all lyke stories vñ to thy remēbraunce / and with Jonas turne vñ to thi father that smote y: not to cast y awaye / but to laye a corosie and a treatige playster vñ to y pocke that laye hid & frett inward / to draw y discaise out & to make it appere / y thou mightest feale thy sickenes & y daunger therof & come & re

### The Prologe.

ceau the healyng playster of mercie.

**A**nd forget not y what soeuer ensample of mercie god hath shewed sens y beginninge of y world / the same is promised the / yf thou wilt in like maner turne agayne and receaued it as they dyd. And with Jonas be knowen of thy synne & cōfesse it & knowlege it vñ to thy father.

**A**nd as y law which fretteth thy cōscience / is in thyne herte & is none outwarde thing / eue so seke within in thine herte / y playster of mercie / the promyses of forgeuenesse in oure sauoure Iesus Christe / accordinge vñ to all the ensamples of mercie that are gonne before.

**A**nd with Jonas let thē that wayte on Vanities & seke god here & there & in euery temple saue in their hertes goo / & seke thou y testamēt of god in thyne hert. For in thyne hert is the worde of y law / & in thyne hert is y worde of fayth in the promyses of mercie in Iesus Christe. So that yf thou cōfesse with a repentynge herte & knowlege and surely beleue y Iesus is lordc ouer all synne / thou art saffe.

### The Prologe.

¶ And finally when the rage of thy conscience is ceased and quieted with fast faith in the promises of mercie/then offer with Iohannes the offeringe of prayse and thankesgeuinge/ & paye the vow of thy baptim/that God only sauetth/of his oþer mercie & goodness: that is/belene stedfastly & preach constantly that it is God only that smyteth/and God only that healeth: ascribunge þy cause of thy tribulation vñ to thyne awne synne / and þy cause of thy deliuerance vñ to the mercie of God.

¶ And be ware of the leuē þy faith we haue power in oure frewill before þy preachinge of þy Gospell/to deserue grace/ to kepe þy law/of cōgruite/or god to be vnrighthe. And Iurie with Ihon in the first/ & as þy law was geuē by Moyses/ euē so grace to fulfill it/ is geuē by christe. And whē they saye oure dedes with grace deserue heuē/saye thou w<sup>t</sup> Paule Ro. vi. & euerlastinge life is the gifte of god thorow Ihesus Christ oure lord/ & þy w<sup>t</sup> he made sounes by faith Ihon. j. & therefore heires of god with christ Ro. viii. And saye that we receaue of god thorow faith

### The Prologe.

that foloweth repentance/ & if we doo not oure werkes vñ to god/ but ether vñ to oureselues/ to slepe þy sinne that remayneth in þy flesh & to waue perfecte/ ether vñ to oure neyhoures which doo as moch for vs agayne in some other thinges. And whē a mā is created in giftes of grace/ let hi vnderstode that they be geuē him/ as wel for his weake brethren/ as for him selfe: as though all the bred be cōmitted vñ to the panter / yet for his felowes with hym/ which geue the thankes vñ to theyr lord / and recompence the panter agayne with other kynde seruice in theyr offices. And when they saye that Christ hath made no satisfaccion for the synne we doo after oure baptim: saye thou wyth the doctrine of Paule / that in oure baptim we receaue the merites of Christes deeth thorow repentance and fayth of which two/ baptim is the sygne. And though when we synne of frailety after oure baptim we receaue the sygne no moare / yet we be renewed agayne thorow repentance and faith in Christes bloode/ whych twayne/ the sygne of baptim euer  
L. iiij.

### The Prologe.

contynued amonge vs in baptisynge oure  
younge childer doeth euer kepe in mynde  
and call vs backe agayne vnto oure profes-  
sion if we be gonne astraye / & promisseth vs  
forgeuennesse. Nether can actuall synne be  
washed awaye with oure werkes / but wi-  
th Christes bloude: nether can there be any  
other sacrifice or satisfaccion to Godward  
for them / saue Christes bloude. For as  
moch as we can doo no werkes vnto God /  
but receaue only of his mercie with oure re-  
pentynge sayth / thorow Iesus Christe ou-  
re lord and only sauour: vnto whom & vnto  
to God oure father thorow him / and

vnto his holy spirite / that only

purgeth / sanctifieth & was-

heth vs in the innocēt

bloude of oure re-

demption / be

praysē

for

ever

A M E N.



### The storie of the prophete Jonas.

#### The first Chapter.



He worde of the lorde came vnto  
the prophete Jonas y sonne  
of Amithai sayenge: ryse & gett  
the to Ninue that greate citie  
& preach vnto the / how that  
theyr wickednesse is come vpp before me.

And Jonas made hi ready to fle to Thar-  
sis fro the presens of y lord / & gatt hym  
downe to Joppe / and founde there a sheppe  
ready to goo to Tharsis / & payed his fare /  
& wēt aborde / to goo with them to Thar-  
sis fro the presens of the lorde.

But y lorde hurled a greate winde in to  
y se / so that there was a myghtie tēpest in  
the se: in so moch y the shepp was lyke to  
goo in peces. And the mariners were asra-  
yed & cried euery man vnto his god / & cast  
out y goodes y were in y sheppe in to y se /  
to lighten it of the. But Jonas gatt him  
vnder the hatches & layed him downe and  
slembrede. And y master of the sheppe ca-  
me to him & sayd vnto hi / why slembereest  
thou? vpp / & call vnto thy god / that God  
maye thinke on vs / that we perissh not.

L.v.

### The first Chapter.

¶ And they sayde one to a nother / come & lett vs cast lottes / to know for whose cause we are thus troublede. And they cast lottes. And y<sup>e</sup> lott fell vpon Jonas.

¶ Then they said vnto hi / tel vs for whose cause we are thus trowbled: what is thine occupaciō / whence comest thou / how is thy cōtre called / & of what naciō art thou?

¶ And he answered thē / I am an Ebree: & the lord God of heuen which made both se and drie land / I feare. Then were the men exceedingly afrayd & sayd vnto him / why diddest thou so? for they knew that he was fled from the presens of the lord / because he had told them.

¶ Then they sayd vnto hym / what shall we doo vnto the / that the se may cease fro trowblinge vs? for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shall it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come vpon you. Neuerthelesse the men assayed wyth rowenge to bringe the sheppe to lande: but it wold not be / because the se so wrought &

### Of Jonas.

was so troublous agens<sup>t</sup> them. wherefore they cried vnto the lord & sayd: O lord lett vs not perishe for this mans deeth / neither laye innocēt blood vnto oure charge: for thou lord euen as thy pleasure was / so thou hast done.

¶ And then they toke Jonas / & cast hi in to y<sup>e</sup> se / & the se leste ragynge. And y<sup>e</sup> men feared the lord exceedingly: & sacrificed sacrifice vnto the lord: and bowed bowes.

### The seconde Chapter.

**B**ut y<sup>e</sup> lord prepared a greate fyssh / to swallow vp Jonas. And so was Jonas in y<sup>e</sup> bowels of y<sup>e</sup> fyssh. iij. dayes & iij. nightes. And Jonas prayed vnto y<sup>e</sup> lord his god out of y<sup>e</sup> bowels of the fyssh.

¶ And he sayde: in my tribulacion I called vnto the lord / and he answered me: out of the bely of hell I cried / and thou herdest my voyce. for thou hadest cast me downe depe in the middes of the se: & the floud compassed me aboute: and all thy waues & rowles of water wet ouer me: & I thought y<sup>e</sup> I had bene cast awaye out of thy sight. But I will yet agayne lōke towarde thy holy temple.

The.iii.Chap.

The water compassed me euē vñ to the very soule of me: the depe laye aboute me: and the wedes were wrappte aboude myne heed.

And I wēt downe vñ to the botome of the hylls / & was barred in with erth on euery syde for euer. And yet thou lord my God broughtest vp my life agayne out of corruption. When my soule fainted in me / I thought on the lord: & my prayer came in vñ to the / even in to thy holy temple. They y observe vayne vanities / haue forsakē him that was mercifull vñ to them. But I will sacrifice vñ to the with the voice of thankes geuinge / & will paye that I haue vowed / that sauinge cometh of the lord.

And the lord spake vñ to the fisch: and it cast out Jonas agayne vpon y drie lande.

The.iii.Chapter.

**W**hen came the worde of the lord vñ to Jonas agayne sayenge: vpp / and gett y to Ninie that greete cite / & preache vñ to the the preachynge which I bade y. And he arose & wēt to Ninie at y lordes cōmaundmēt. Ninie was a greete cite vñ to god / cōteynge.iii.dayes iourney

Of Jonas.

And Jonas went to & entred in to y citie euē a dayes iourney / and cried sayenge: There shall not passe. xl. dayes but Ninie shall be ouerthrowen.

And the people of Ninie beleued God / and proclaymed fastynge / and arayed them selues in sackcloth / as well the greete as the small of them.

And y tydinges came vñ to the kinge of Ninie / which arose out of his sete / and did his apparell of & put on sackcloth / & sate hi downe in asshes. And it was cried and cōmaunded in Ninie by y auctorite of y kinge and of his lordes sayenge: se that nether mā or beest / oxe or shepe tast ought at al / & that they nether fede or drinke water.

And they put on sackcloth both man and beest / & cried vñ to God mightily / and turned euery man from his weked waye / and frō doenge wrōge in which they were accustomed / sayenge: who can tell whether god will turne & repent / & cease from his feare wrathe / that we perish not? And when god saw theyr workes / how they turned from theyr weked wayes / he repented on y euell



**The.iiij. Chapter.**

which he sayd he wold doo vñ to them / and dyd it not.

**The.iiij. Chapter.**

**W**herfore Jonas was sore discontent and angre. And he prayd vñ to the lorde and sayd: O lord / was not this my sayenge when I was yet in my contrie? And therfore I hasted rather to fle to T-harsis: for I knew well ynough that thou wast a mercifull god / ful of cōpassion / long yet thou be angre and of greate mercie and repentest when thou art come to take punishment. Now therfore take my life from me / for I had leuer dye then liue. And the lorde said vñ to Jonas / art thou so angrie? And Jonas gat him out of the citie and sate him downe on the est syde theroffe / and made him there a bothe and sate ther vnder in the shadowe / till he might se what shuld chaunce vñ to the citie.

And y. lorde prepared as it were a wild vine which sprāge vp ouer Jonas / that he might haue shadowe ouer his heed / to deli- uer him out of his payne. And Jonas was excedynge glad of the wild vine.

**Of Jonas.**

And the lorde ordeyned a worme agens the sprynge of y. morow mornige which smote the wild vine / that it wethered awaye. And assone as the sonne was vpp / God prepared a feruent east winde: so that y. sonne bete ouer the heed of Jonas. that he fainted agayne and wished vñ to hys soule that he might dye / and sayd / it is better for me to dye then to liue.

And god sayd vñ to Jonas / art thou so angre for thy wild vine? And he sayde / I am angrie a goode / even on to the deeth. And the lorde sayde / thou hast compassion on a wild vine / wheron thou bestowdest no laboure ner madest it growe / which sprange vp in one night and perished in a nother: and shuld not I haue compassion on Ninine that greate citie / wherin there is a multitude of people / euen aboue an hundred thousande that know not theyr right hand from the lyfte / besydes moche catell?

